

ABENG

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GOVT. APPLIES TO O.A.S. FOR FUNDS & GUNS

After the drummer-boys of the Daily Gleaner had bombarded the people with rumours about it, the Prime Minister eventually announced on June 5th that Jamaica had decided to apply to join the Organization of American States (OAS). As usual, the fact that Jamaica was considering joining and the arguments for joining were kept well hidden from the people of this country by the Government which they are supposed to have elected.

We should not be surprised. Before the Jamaican Government can consult the Jamaican people about a decision like this they have to consult the U.S. government and the British government. After their master have given permission, then they can tell the people of this country.

WHAT IS OAS

But what is this OAS? For many years after they gained

their independence, the countries of Latin America discussed, argued and fought with each other. Since they could not agree very often, they were open for exploitation by the same European countries from whom they had liberated themselves. In 1823, the U.S. government made a declaration, called the Monroe Doctrine, which said the U.S. would not allow anybody else (European) trying to control the American continent. From then on she acted as what she called the protector of Latin America. In fact, from that time onwards the U.S. has protected Latin America by chasing away the Europeans, so that she could exploit the wealth of their countries herself.

In 1947, the U.S. decided to tighten her clutches on these countries, because of her fear of "communist subversion". So she signed an

agreement in Rio in Brazil with the Latin American countries in 1947 called the Inter-American Treaty of Reciprocal Assistance or Rio Treaty and in 1948 in Bogota, Colombia, another agreement relating to security and defence. These two agreements led to the setting up of the organization called OAS.

How did the U.S. benefit? The OAS now gave her the right to march into any country because she thought there was a "communist threat". By bribing the Latin American dictators with money and technical help she got the OAS to "legalize" these rapes.

So in 1954, the U.S. removed the Government of Guatemala because, they said, it was sympathetic to communists, from 1962 up to now they have harassed the government of Cuba; in 1965 they invaded the Dominican Republic. Each time the dic-

tators and satellites in Latin America agreed.

This is the organization which the government of Jamaica is going into without even asking the people of this country whether they are in agreement or not. And none of our well-paid M.P's have said a word!

WHY?

Why is Jamaica going into OAS now? Of course, they are following Barbados and Trinidad. First of all, they will get more economic aid and technical help. Where this will go and what use it will be is another question. But their important reason for joining is that OAS will help them with what the Minister of Home Affairs is always calling the "security of the country". (By this he means the survival in power of the JLP Government)

The U.S. will now be more

easily able to justify sending troops which they call military advisers to this country to watch every move that the people of this country make. They will be able to get

to know every hill and gully in this country by coming for what they call military exercises. All these activities the U.S. refers to (and soon we will hear the Prime Minister calling it so too) as "coordinating military assistance."

All this means is that a Government of this country whenever it gets frightened of its own people can call the U.S. to send troops to keep them in power. But they will ask for the troops through OAS for then they can say that everything is "legal".

That is what OAS is about. That is why no one will tell us anything about it, or ask us what we think. But the worm has turned.

Farm Subsidies Withdrawn

A little over a year and a half ago, Britain, in the face of one of her periodic economic crises provoked by the collapse of the Empire devalued the pound sterling. Heedless of the demands of their masses and in pure imitation of Britain, almost all the poor, black, so-called members of the Commonwealth followed suit. Jamaica was no exception. The only clear sustainable reason for Jamaica's devaluation was to protect the sugar industry. The fact that this decision would lead to profound dislocation of the economic system and a further deprivation of the sufferers was ignored in favour of protecting the interests of the white imperialist sugar bandits who dominate our rural economy. The expected consequences soon followed. Within a short space of time prices were rapidly rising as the local merchants, importers and other members of the criminal class saw the chance for a quick profit and set about to foist huge increases in prices on the Jamaican sufferer. Meanwhile it was clear that the local farmer would not be satisfied to have

the whole economy disrupted to protect sugar and their own interests completely overlooked. Under the pressure the Government proclaimed that it intended to ease some of the increased burden on local farmers through subsidizing livestock and poultry feeds to the tune of £1.4 million.

But that was a year ago. Since then the Government has been reaping the harvest of its shame. The subsidies have done nothing to stop the upward spiral of prices of foodstuffs. At the same time unemployment has increased, and so have rents and transportation charges. Without bread, work and dignity, the anger of the black sufferers has risen. And in this they have been more than provoked by the obvious wealth of those who with their huge cars, large patios and splendid clothing have grown too callous to care.

In order to contain this rage, and in despair of any change, the last budget, inspired by the usual slave-master tactic—was no more than an appeal to the house-slaves with a few bribes. A system of tax concessions was conferred on them. But where

was the money to come from, if the taxes of the urban well-to-do were erased? Local agriculture and the rural sufferer of course! It was in this way that the subsidies have come and gone. All that has been left behind are the ignored protests of the farmer and still higher prices.

While one can and must indeed condemn the cynical manoeuvres of the Government, one must also come to expect them and know how to deal with them by seeing them for what they are—manifestations of the contradictions of the society.

And in this regard what can be clearer than the posture of our over-exploited society, being propelled by men who call themselves, because no one else will, black, national leaders paying further homage to our white master King Sugar. On indeed the basic irony of all. Even as the news media and the politicians quarrel and scream over the removal of subsidies to feedstuffs, the average Jamaican sufferer eats each week less than 5 ounces of beef, 1/2 ounce of goat-meat and 1/2 pint of milk. Our problems lie in this suffering this inhumanity. We must see it and change it.

What Happened In The Sudan?

Not too much is known about the Sudan outside Africa, and yet it is important for a number of reasons. In geographical area it is the biggest country in Africa, and it controls the headwaters of the river Nile, which is vital to the economy of its northern neighbour, Egypt. Its population is divided into two groups, the Arabs, who are Muslims and dominate the government, and the black Sudanese, who are Negroes living in the southern part of the country. Many of the black Sudanese are christi-

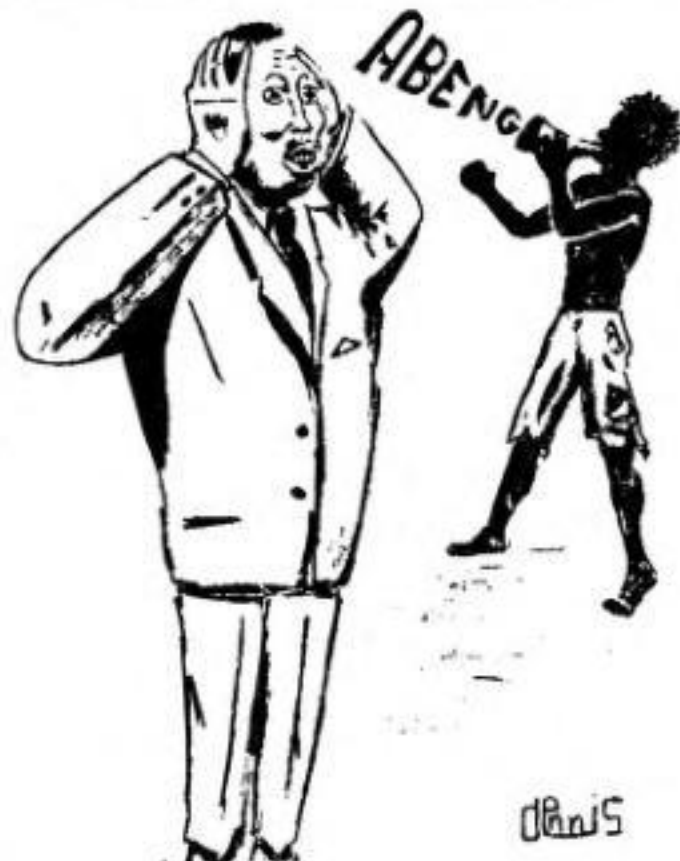
ans, and because of this, and because in the old days the Arabs raided them for slaves, there is a strong movement among them which wishes to break away from the Arab north and set up a new state called Azania. For some years the black southerners have been fighting a guerrilla war against the Sudanese government.

The Sudan is significant for other reasons. It was the first country in Africa to become independent in modern times, in 1956, a year before Ghana. It was the

first African country to have a military coup, in 1958. It was the first African country in which the workers and students, acting together, forced the military government to resign, in 1964. Now the military, this time the radical young officers, have taken power again, though the new Prime Minister, Abu Bakr Awadallah, is a civilian, a former Chief Justice.

There are two important aspects of the new government and its policy which will be worth watching.

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"Those blasted subversives—they'll soon have Black people believing they own the damn country."

ARMY CONDITIONS

The people in Jamaica should know that we in the J.D.F. are underpaid and yet we break everybody's strike. For the past year we have been called out on several occasions, whenever the sufferer asks for a raise in pay and the employee refuses to do so because his profit will not be as great as the past year.

We would like to know why cannot we get a raise of pay? The police went sick because the Government did not answer their call immediately. A few days from that they were granted raise of pay to start some time in '69, what happen to the soldier raise of pay?

Food: Every morning green tea with the tea push in it with one bun and four slices of bread. Afternoon: One dumpling, one potato, two spoon of rice with a bony piece of meat or a small bit of chicken and don't forget we always get 'corn beef'. When I speak about the corn beef I say almost every day corn beef, with Sunday as the chief day.

This is a story which happen to about fifty of us one Sunday. We all protest to Capt. Chung about the corn beef and is remark was, you can kill me and eat me if you want because my flesh is good as any other meat, so if you do not want me you will have to eat the corn beef—and after that we were drilled for the corn beef who want it. I went away and that was the end of it.

Next is the doctor who prescribes treatment for the soldiers before they tell them of their ailment, and those in the sick bay get miss over. Need no complain to no one for the reply is, I will try, and the next day the same thing. But never doubting the dawn will break and love will conquer at the end.

DAVERAL SMITH

MARCUS GARVEY JNR. SPEAKS OUT!

PART TWO



How do you view the struggle taking place in the U.S. and the Black Panthers in particular?

Like my father before me I have always realized that the forces which are opposed to the Black man will always use force against us. They have been doing so for hundreds of years. If we should find it necessary to use force against them now it is difficult for anybody to blame us. We have suffered for so long. I do not believe in violence per se. I would not make a fetish of violence but if a man brings violence to me then I think that I am at liberty to reply with violence unlimited.

The Black Panthers have said in a statement that the racial struggle is a reflection of the class struggle. But I believe you see the racial struggle as primary.

Garveys do not accept a class struggle. We only know a race-struggle. Garveys are racists! I will never change. I cannot see the difference between one black man and another because one has more money. They are both black men to me and equal in my sight as regards my love for them. What I would like to see is that all black men have a higher standard of living. But I'm not going to tear down a black man because he has made it good. No sir. There will be no class division in my movement. I believe in only one class-the black class.

In what terms then would you classify Jamaican society?

Jamaican society consists of white, yellow and passing for white groups. These are the capitalist exploiters of the masses. You have a lot of black men who are of course used by these capitalist exploiters to maintain the status-quo. They pose as politicians. I see the struggle for power as one between the black masses and those who know themselves and identify themselves with the black masses against this group of exploiters who are white, yellow and passing for white.

Are you arguing for black electoral struggle?

The struggle must be wider than merely an electoral struggle. Political activity is only one of the means whereby revolutionary changes are secured. We must have struggle to put forward our cultural identity struggle to bring about pride in ourselves as black people-struggle in other senses. The political effort is one of the means of struggle. It is I think at the moment a crucial means of struggle.

How do you see the rastafarians?

I am very very proud of the attitude of the Rastafari brethren. They have held the torch of Africa alight at a trying time when the forces of evil had driven my father from the land. I thank them for what they have done. It is they who now make it possible for me to emerge to a much easier task than I would have had if they had not existed. I cannot thank the Rastafarian brethren too much for this.

How do you see youth?

I think that the youth that we have in this country are wonderful people. It is upon them that I will rely to do my father's work. It is the youth and the youth alone who lift up my spirits and really allow me to step forward at this time to make my contribution which is such a necessary one. The youth are crying for change. The youth have rejected this sickening, fraudulent meaningless out-of-many one people system. I stand solidly with the youth. I like my father believe in One God, One Aim, One Destiny for our glorious black race. I am not an out of many man I am a black man.

How do you evaluate your mother's contribution to Garvey's philosophy?

Weli Garvey's philosophy is Garvey's philosophy. My mother's contribution has been in helping to spread this philosophy throughout the world. And she has done a marvellous job throughout a long period of time. She

has really given her all in this struggle to keep the principles of Marcus Garvey, her husband, alive. I am very proud of my mother for this effort. She has been consistently sending to people in almost every corner of the world, summaries of Garvey's philosophy, parts of his speeches, excerpts of his writings on so many different topics. She has done this without any help at all and she really has done a marvellous job.

What role do you think Abeng ought to be playing at this time?

Abeng ought to be stimulating African consciousness and should emphasize Africanism rather than this attempt at creating a class struggle in Jamaica. I believe that the attempt at a class struggle is simply playing into the hands of the Communist infiltrator who I am certain is in our midst. I detest Communists as much as I detest capitalists. A white man is a white man and no amount of frothy talk from his mouth will change my opinion of him. I know the beast. I will not forget my dealings with the beast when I met it in England. I feel that all sections of the African race must come together solidly now in Jamaica, for we are now facing a battle for survival and only the fittest will survive.

How do you distinguish between white capitalism and African Socialism?

African Socialism is a doctrine which means that the black man must own the wealth of the black community. He will not be controlled by the white communists and he will not be controlled by the white capitalists. The black people must own the wealth of their community. I do not want to be owned by Mr. Castro. I do not want to be owned by Mr. Mao-Tse tung or anybody else. Black People must be masters in their own house. I would like to disenchant many of my friends, who believe that communists are any different in their racial outlook. If they had heard what happened to black students when they went to Moscow and when they went to Peiping then they would take a different line. I believe that the Caucasian is a white, the Mongolian is a yellow man and the African is a black man. God made us that way, and I like God's work, I am God's servant and I intend to stay that way. Let us develop each in our own way as the Almighty intended when he placed us in different areas of the world to be masters of our land in our own way-and following each race its own individual nature.

BLACK MAN TIME COME BEWARE BLACK TRAITORS!

In the Star of Thursday 22nd May, one H. Doug Campbell writer of the column "North Coast Gossip", launched a scurrilous attack on Africans in general and Monsell Burchel Abeng Doonquah in particular.

The main lines of attack can be itemized as follows:

1. That Blacks "have no right to own the Country more than the other races," since Jews have been here since 1662 and Chinese since 1853 along with Africans and East Indians.
2. That it is propaganda to show films of Africa depicting its vast natural resources and Industrial Development-which Campbell asserts has been done with foreign capital.
3. Under the pretext of reporting a dialogue between himself and Doonquah, he veils an attack on African Culture.

TOURIST JOURNALIST

Who is H. Doug Campbell? He is the writer of a column-North Coast gossip. His main activity is in writing flattering things about non-descript white Foreigners and their local henchmen, which forms the content of the said column "North Coast Gossip".

He is frequently to be seen dressed as Imperialist Puppets do, on the North Coast with foreign white delinquents who come here as Tourists. Like any other Puppet in the Tourist Promotion racket he will never write about the onerous by-product of Tourism, with which he is daily in touch for example Black Sufferers of both sexes being offered up as Prostitutes and Pimps to foreign white debauchers.

THE JEWS

1. The fact that Jews have been here since 1662 says nothing by itself. We must observe

their activity. Politically they were the Merchant and Newspaper Editors in the Town Party faction of the Old Assembly. This Party, as a group, was not "representative of the mass of the people. Although it often enjoyed a working majority it introduced no bills to promote road building, or to establish a secure system of land tenure or to provide credit and marketing facilities for the peasantry" (D.G.Hall, Free Jamaica Pg. 8)

ECONOMICALLY

Economically they represent the local banditry who co-ordinate with foreign criminals to exploit the Black masses. Their arch representatives-The Ashenhams (owners of some 22 Commercial enterprises in this Country) recently constructed a £3500,000 plant on East Street the new home of the Daily Misleader under the Pioneer Industries Act. Imagine, a Company such as the Gleaner Company Ltd. that has been in existence since 1832 having new premises as built by a Pioneer Industry using Black Tax Payers money although owned by the Wealthiest White Family in this Country.

Culturally they have set up Institutions-religious and secular to perpetuate their cultural Traditions.

The Syrians' relationship with Jamaica has been principally an extractive one. In the field of Commerce they are second only to the Jews as exploiters of Black Labour. This activity is complimented by a perfection of violence particularly apparent in recent times. (Note West Kingston and Eastern Portland)

THE CHINESE

The Chinese after opting out of the plantation Labour system for which they were originally imported used their knowledge of commerce, coupled with a light complexion to join the Syrians and Jews in wholesale Economic and racist Exploitation of the Black masses.

One of their number, Dr. Junior Wong, observed that the Chinese "have formed themselves into a clannish social group. Chinese Betting Shops have replaced Chinese Groceries, and the young Chinese drive flashy sport cars like mad on the roads." (Daily Gleaner August 23, 1968) They too have built Cultural Institutions to perpetuate their Cultural Traditions.

BLACK PEOPLE

It is the Blacks of this Country who for over 200 years provided Slave Labour for the Sugar industry which in turn kept the local economy alive and Eric Williams points out in "Capitalism and Slavery" help to finance the British Industrial Revolution in the 18th Century. It is the Black Masses who after emancipation broke away from the pure plantation economy and diversified the economic life of the country by "producing a great quantity and variety of subsistence food and live stock, introduced new crops and re-introduced old ones." (W.K. Marshall-Social and Economic Studies Vol. 17 No 3 Pg 260)

It was the Blacks who were Brutalized on the Plantations to keep the economy viable and who got shot down in 1831, 1865, 1938 and 1968 when they protested the unjust and racist nature of the society. It is the Black

Rastafarians who have been hounded, victimized and driven into exile for refusing to accept the white God, maintaining the link with Africa and keeping Marcus Garvey alive. It is the Black Masses, the overwhelming majority of the population that provides the labour on which the economy rests, that is still the most economically oppressed, culturally deprived and politically excluded.

The myth of the "lazy negro" was invented by a White Plantocracy and perpetuated by its White Metropolitan counterparts such as Thomas Carlyle, an Englishman who in 1849 wrote "The Discourse of the Negro Question."

If by now you still cannot understand why Dr. Doonquah takes a pride in his African identity, promotes African Culture and insists that it is the Africans more than any other racial group that has the right to this country, this African out post, then you are lost forever and will go down with Babylon.

In parting I refer you to Marcus Garvey who wrote:

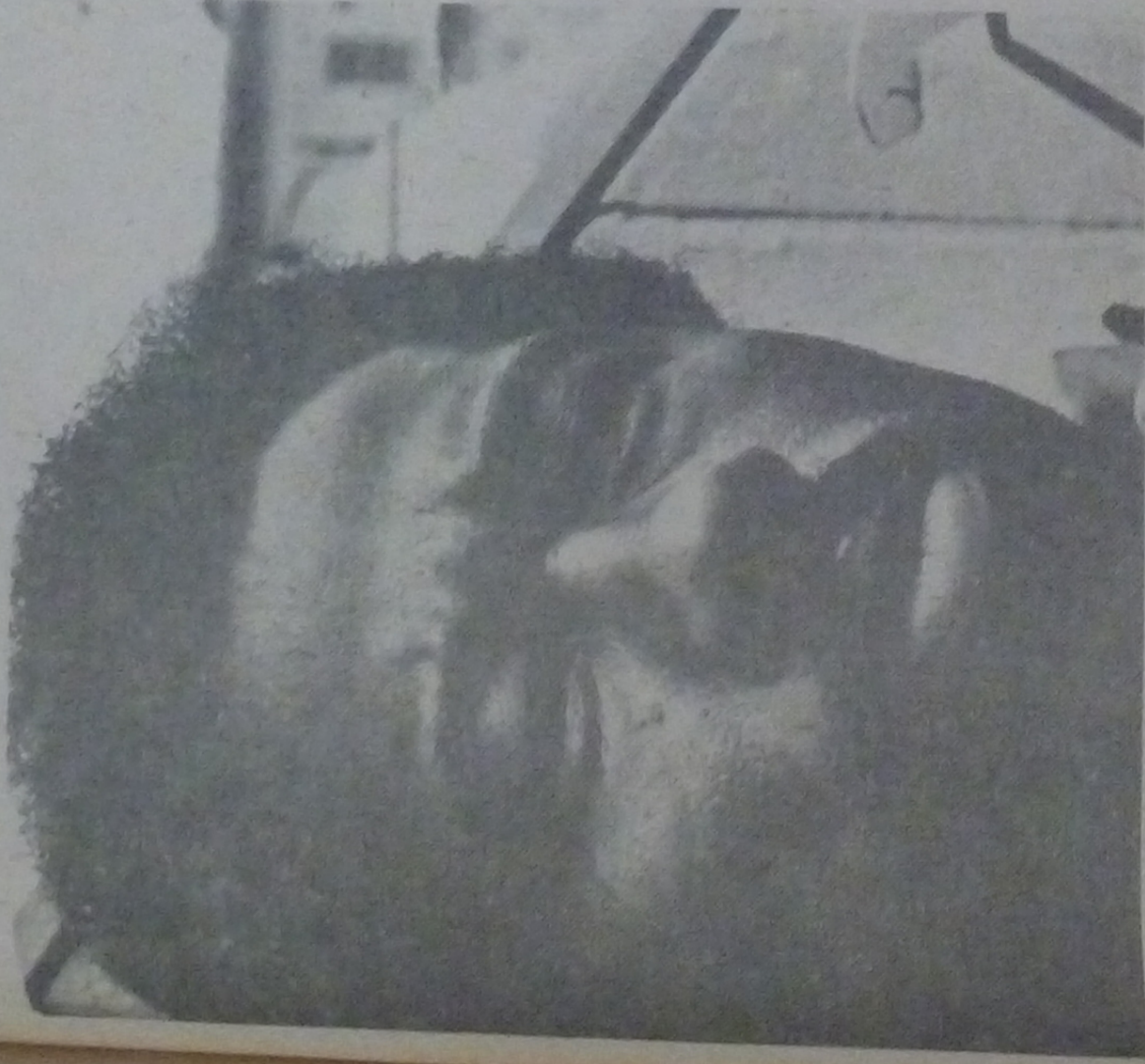
"In the fight to reach the top the oppressed have always been encumbered by the traitors of their own race, made up of them of little faith and those who are generally susceptible to bribery for the selling out of their rights of their own people."

"SCREE"

"STICK 'EM UP,

MEMORIAL NOTE:

features on the Black Panther Party in the U.S.A. and the guerrilla struggle of the (Bissu) we have started a series on Liberation Movements. ABENG brings to readers the views and experiences of these freedom fighters which are vital to understanding of our own struggle against the same forces of imperial control. The following is an address given by ELDRIDGE CLEAVER, Minister of Information in the Black Panther Party in America, at a rally in his honor given a few days before he was scheduled to return to jail. Brother Cleaver is also the author of the book "Soul On Ice", a compilation of his notebooks in prison.



"I don't know how to go about waiting until people start practicing what they preach. I don't know how to go about waiting on that. Because all I see is a very critical situation, a chaotic situation where there's pain, there's suffering, there's death, and I see no justification for waiting until tomorrow to say what you could say tonight. I see no justification for waiting until other people get ready. I see no justification for not moving even if I have to move by myself."

YEARS OF WORKERS STRUGGLE

by
BRO. NEIL

JAMAICA FEDERATION OF TRADE UNIONS

In 1953 Richard Hart along with the American-unionist Ferdinand Smith, who was a Jamaican by birth, formed the Jamaica Federation of Trade Unions. The JFTU was purported to represent the workers of various services and industries, but factually, most of these unions were only on paper, apart from sugar and agricultural workers union which evolved from the ruins of the TUC in areas such as Appleton Sugar Estate and farms in Western Hanover and Vere. From the start the JFTU was viciously fought by Government, the bourgeoisie, and the bureaucracy of the BITU and NWU. A campaign against the recognition of the JFTU was carried out by these reactionary elements. With tactical errors by the leadership in conducting the workers struggle and growth of dissent within its executive around the bureaucratic and unprincipled behaviour of the Hart-Smith leadership, the JFTU perished in 1956. The major errors committed by the leadership was the attempt at winning recognition for the union by conducting the struggle against the combined forces of the BITU and NWU in a relatively small area of the sugar industry.

Moreover each year the struggle was

conducted with weaker forces, not being able to broaden the struggle on account of growing differences between the leadership and cadre force. In 1954 strikes were conducted by the union at Appleton Estate and on the Farms of Western Hanover, lasting 28 days at Appleton Estate. It was broken by strike breaking workers from outside the area. In 1955 strikes were again conducted in these areas. On Appleton Estate only a section of the farm workers went on strike, lasting four days, while only one farm in Western Hanover, went on strike for a week. Similar strikes occurred in 1956. The complete failure of all these efforts resulted in the death of the union in that year.

BITU & NWU: FORCES OF REACTION
The coming of the PNP government in 1955 assisted the NWU to share equal status with the BITU. By 1960 both these unions dominated the labour movement in Jamaica.

During the last decade there have been repeated efforts to create Trade Unions independent of the JLP-BITU and the PNP-NWU which were either destroyed by these combined forces of reaction or absorbed by them.

With this reactionary control of the Trade Union Movement, greater plunder of wealth and oppression of workers

have been carried out by the partnership of imperialism and the native bourgeoisie, while union leaders have become rich.

The JLP-PNP imperialist puppet government further legislated against trade union representation in many industries, against strikes, legislated to assist strike breaking and to force workers to accept arbitration of their demands by so called "impartial arbitrators" as a step to further shackle the workers from waging their struggle against imperialist exploitation, so establishing greater security for the function of monopoly capital in Jamaica.

The most reactionary of these anti-labour laws are the Essential Service Laws and laws governing the "Pioneer Industries".

The present so-called "fair labour code" to govern the entire function of industry and labour cripple workers so they could not legally conduct their struggle against imperialist exploitation. Although the struggle against unemployment is essentially a trade union struggle, it is not taken up by the treacherous union leaders. A solution of unemployment strikes at the very base of the system of capitalism which they uphold. Neither do they lead the workers in struggle to abolish the anti-labour laws, which is

"I think of my attitude towards these criminals my parole officer included who control the prison system, who control the parole board. I can't reconcile things with them because for so long I've watched them shove down people's throats. I knew there was something wrong with the way that they were treating people. I knew that by no stretch of the imagination could that be right. It took me a long time to put my finger on it, at least to my own satisfaction. And after seeing that they were the opposite of what they were supposed to be, I got extremely angry at them. I don't want to see them get away with anything. I want to see them in the penitentiary. They belong in there because they've committed so many crimes against the human rights of the people. They belong in the penitentiary!"

"I've been working with Bobby Seale on the biography of Huey P. Newton. Bob Scheer and I took Bobby Seale down to Carmel-by-the-Sea. But we went away from the sea. We went into a little cabin, and we got a fifth of Scotch, a couple of chasers, a tape recorder and a large stack of blank tapes. We said, "Bobby, take the fifth, and talk about brother Huey P. Newton." And Bobby started talking about Huey. One of the things that just blew my mind was when he mentioned that prior to organizing the Black Panther Party, he and Huey had been planning a gigantic bank robbery. They put their minds to work on that because they recognized that they needed money for the Movement. So they sat down and started trying to put together a key to open the vault. But as they thought about it, they thought about the implications. Bobby tells how one day while they were discussing this, Huey jumped up and said, "Later for a bank. What we're talking about is politics. What we're talking about essentially is the liberation of our people. So later for one jive bank. Let's organize the brothers and put this together. Let's arm them for defence of the black community, and it will be like walking up to the White House and saying, "Stick 'em up, mother. We want what's ours."

"So there's a very interesting and a very key connection between insurrection and acts carried out by oneself, a private, personal civil war. We define a civil war as when a society splits down the middle and you have two opposing sides. Does that have to be the definition? Can 5000 people launch a civil war? Can 4000, 3000, two or one? Or one-half of 1000? Or half of that? Can one person? Can one person engage in civil war? I'm not a lawyer. I'm definitely not a judge, but I would say that one person acting alone could in fact be engaged in a civil war against an oppressive system. That's how I look upon those cats in those penitentiaries. I don't care what they're in for - robbery, burglary, rape, murder, kidnap, anything.

"A response to a situation. A response to an environment. Any social science book will tell you that if you subject people to an unpleasant environment, you can predict that they will rebel against it. That gives rise to a contradiction. When you have a social unit organized in such

a way that people are moved to rebel against it in large numbers, how then do you come behind them and tell them that they owe a debt to society? I say that society owes a debt to them. And society doesn't look as though it wants to pay."

"This pigish, criminal system. This system that is the enemy of people. This very system that we live in and function in every day. This system that we are in and under at this very moment. Our system! Each and every one of your systems. If you happen to be from another country, it's still your system, because the system in your country is part of this. This system is evil. It is criminal; it is murderous. And it is in control. It is in power. It is arrogant. It is crazy. And it looks on the people as its property. So much so that cops, who are public servants, feel justified in going onto a campus, a college campus or high school campus, and spraying mace in the faces of the people. They beat people with those clubs, and even shoot people, if it takes that to enforce the will of the likes of Ronald Reagan, Jesse Unruh, or Mussolini Alioto.

"When I speak up for convicts, I don't say that every convict is going to come out here and join the Peace and Freedom Party. I'm not saying that. Or that he would be nice to people out here. I'm not saying that. Yet I call for the freedom of even those who are so alienated from society that they hate everybody. Cats who tattoo on their chest, "Born to Hate." "Born to Lose." I know a cat who tattooed across his forehead, "Born to Kill." He needs to be released also. Because whereas Lyndon B. Johnson doesn't have any tattoos on his head, he has blood dripping from his fingers. LBJ has killed more people than any man who has ever been in any prison in the United States of America from the beginning of it to the end. He has murdered. And people like prison officials, policemen, mayors, chiefs of police, they endorse it. They even call for escalation, meaning, kill more people. I don't want it. The people who are here tonight, because I see so many faces that I recognize, I could say that I know you don't want it either.

"There's only one way that we're going to get rid of it. That's by standing up and drawing a firm line, a distinct and firm line, and standing on our side of the line, and defending that line by whatever means necessary, including laying down our lives. Not in sacrifice, but by taking pigs with us. Taking pigs with us.

"I cannot relate to spending the next four years in the penitentiary, not with madmen with supreme power in their hands. Not with Ronald Reagan the head of the Department of Corrections, as he is the head of every other state agency. Not with Dirty Red being the warden. If they made Dr. Shapiro (San Francisco psychiatrist and long-time supporter of the Panthers) the warden of San Quentin, I'd go right now. But while they have sadistic friends, mean men, cruel men, in control of that apparatus, I say that my interest is elsewhere. My heart is out here with the people who are trying to improve our environment.

an important step to be taken in strengthening the position of the workers in advancing their struggle against imperialist exploitation.

GROWING MILITANCY

Despite this extensive period of unbridled reaction dominating the Trade Union movement in Jamaica there exists today growing conscious and militant workers in almost every industry, who on several occasions have driven the reactionary union officials beyond their will. The NWU holds almost a monopoly representation of workers in the Government service, printing, bauxite, electricity, cement, tourist and many more. Undoubtedly within the framework of these bureaucratically controlled unions are the essential conditions of a growing consciousness and militancy of workers to destroy reactionary control over their trade union.

ABENG will play a great role in building up the consciousness of the working class in advancing the struggle in every place of work-the field, the factory and the mine. ABENG by nature of its historical role will become the flame that the black workers will use to set the torch alight in Jamaica.

ABENG

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BLACK MOTHERS

What is happening to the Mothers of the world, especially the Black Mothers of Jamaica? We have strayed and forgotten our African birthright and have adopted the ways of our former slave masters even more than the black Fathers (of our children). We do not try to lift the veil of the slave masters and dash it to pieces as our black Fathers are trying to do. They need help. We, the black Mothers of Jamaica can give them some. Instead of ragging our husbands and man-folk for anything more, or more anything, when the Government or private businesses raise the price of things unfairly and too much, let us come together and march to Gordon House or wherever, because through all the raising of this and that our children's fathers' paychecks remain the same.

We, the black Mothers are too weak in purpose. Oh lost Mother, tell me: what has the slave masters done for you? They smile with you at first, then cast you out, leaving you bruised and bleeding by the wayside, without shelter and without home. Remember your God and your heritage, shed the ways of the adopted parents: slave masters and white gods.

I, a black Mother, cry to the lost black Mother, return from the sea of Mini, Wigs, false pride, etc.

Have you forgotten Nanny Accompong, Princess Tashi (the Emperor's daughter), Judith, Ruth, Esther and many more black Mothers,

who gave their lives for the upliftment of black people all over the world, spiritually, culturally, violent or passive.

Leave your wanderings and adopted parents and like the Prodigal Son who came to himself, retrace your steps to the Father's House. You are assured of a warm and happy welcome. Jah Ras Tafari says, "Come." God is known by many names but this one: Jah Rastafari is dreadful and terrible among the Pagans.

Mothers and Fathers come now let us endeavour to weigh up things in the Scales of God. On one side the world with all its pomp and "power", all its wealth and fame, all its joys and pleasures. Pile them high, let them sparkle in their brilliancy. Take the wealth of Nations with all the undiscovered precious stones and substances, add the positions of kings and queens, the fame of authors, poets, artists, philosophers, statesmen, world-conquerors, then bring the pleasures, joys and pastimes of the centuries and take all these along with everything else that men hold dear and place them in the scales. Go now to the Prince of Light and Love and ask him to place a Mother, just one Mother or Soul in the other side of the scales. Now behold the result. The Scale though weighted down by a world and all it contains rises and lo, The Mother or Soul of Man has not yet been valued. So come, let us show our true worth. NOW, BLACK MOTHER.

SISTER GATE

WORKING FOR NOTHING

I was very glad within myself to see your publication in this Abeng. We must let this nationhood of this country be ours and not the white man. It is ours, but we are working for nothing because what we work for cannot buy food and it cannot buy clothes and pay house rent.

We must come together and unite with one and all, working wholeheartedly. I am a black man child but I like good for God is good and merciful to each and every big or small. No man or any woman was born on this earth with a spoon or fork or pencil in his or her hand. They treat our fore-parents not even like dog and want to handle us like damn tools. Our eyes is open so they can't.

Ok be good and sincere and loyal to us.

PETERSFIELD,
WESTMORELAND.

POSTAL SERVICE

For a couple of years now the postal service of Jamaica has been passing through a period of retribution. This dilemma started when the General Post Office at King St. went on strike in April 1966. From this crisis there came a great suffering when many of

BLOW THE HORN TELL THE PEOPLE

(Letters must be signed. Names withheld on request. Ed.)

the sole breadwinners were dismissed from their jobs without any tangible reasons given. This was done under auspices and generosity of the Hon. Minister of Communication and Work whom I think will have to give an account of this atrocious act some day.

Apart from this there was a great downfall in the salaries especially on the part of the so-called "posties." Whether the Minister was directly responsible for this, I don't know but from such there has not been any sign of improvement in the salary scale.

A few days ago it was revealed after the Union had intervened due to the passing of the budget that the Minister did not know the posties were not receiving any allowances. For this reason it was learned that the Post Master General was summoned for investigations into the affairs. I would like to say the P.M.G. alone is not responsible for this but the entire head of the Postal Department. A few men received allowance shortly after the strike in a 'tump sum', on the grounds of receiving a tip or buying a drink. Our 'Black Brothers' have been

working for let us say "nothing." Are we to stand up and see our brothers suffer in this manner for so long? Shaka Abujay.

TEACHERS IN SCHOOL

It is a pleasure once more to write to your newspaper. It is a widely known fact that Jamaica is short of teachers but that is no reason why when the white men come here as teachers they are to take advantage of us.

In one Secondary school in the Western part of the island there were two incidents of this white man trying to fight students. He tried to fight one boy but was saved from a beating by the Deputy Headmaster. Not satisfied, this man boxed a boy who threatened to beat him. It was reported to the headmaster (who by some means or other is a black man with a white heart) who promptly reported it to his masters, who are by chance members of the School Board (some being black). The boy was suspended indefinitely. The black men doing injustice against their colour.

Alas! The fault is not within themselves. It has been from the days of slavery that the whites have hypnotized us, but we shall overcome.

SCHOOLBOY SUFFERER

BONGO NEVILLE

The attempts to crush the indomitable spirit of 'Bongo' Neville Howell continue. Coming shortly after the Government's notice to quit no less a person than Superintendent Joe Williams of Denham Town Police Station went to 'Bongo' Neville's premises on West Road last Tuesday and ordered him to close his beer parlour on the ground that he had no permit. The fact, as the Superintendent well knew and as he was reminded, is that last year Howell applied for a permit to sell beer to the inspector at Admiral Town Station. His premises was checked and he was told that he could open the business and pay the permit fees when he was notified to do so. To date he has not been so notified.

After questioning 'Bongo' Neville Superintendent Williams turned to his 16 year old brother and asked if he was also defending Black Power. Before the youth could reply Williams struck him twice across his back and side with a length of platted electric wire and told him to move (The youth was standing in front of his home). Williams then delivered two similar blows to another youth and had him and Bongo Neville's brother searched before leaving.

SUDAN? (Cont'd from p. 1)

ing. First is the extent to which it will be possible to change any aspect of the economy or political system of the Sudan. The Sudan is a very poor country, dependent for its income on selling its cotton on the world market. When the old civilian politicians were in power, in 1956-58 and 1964-69, they proved to be inefficient and corrupt. Can the new men do any better, given that the economy is not really controlled by Sudanese, but by the foreigners who buy their cotton?

The second question is very interesting, because it concerns the part played by Communists in an African country. The Sudanese Communist Party is one of the most influential in Africa. It is strong in the trade unions and played a big part in overthrowing the military regime in 1964. But it has always been close to the Soviet Union, where its leader, Abdul Khaliq Mahjoub, has often been a welcome guest, and many Sudanese say that the Communists are more interested in the Soviet Union than in their own country. Last October the Communists split with many of them calling for the party to be dissolved and reformed as a new party which would concern itself only with Sudanese affairs, and not become involved in the affairs of the world Communist movement. This group strongly supports Awadallah and the young officers, and he leans heavily on them; it is reported that there are as many as eight of them in his fourteen-man cabinet. Mahjoub himself has been arrested by the new government. So the

Those who profess to favour freedom yet deprecate agitation, are men who want crops without plowing up the ground; they want rain without thunder and lightning. They want the ocean without the awful roar of its many waters.

... Power concedes nothing without demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue till they are resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress.

FREDERIC DOUGLAS
West India Emancipation Speech, 1857.

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